

Theology

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The Glory of God-20

Opening: Rom 3:10-24; Col 1:27; 1 Cor. 1:30; 1 Cor 15:57.

1. Bible reading: Romans 4:16-25.

2. The Spiritual life—life with God by proper knowledge and by proper love.

Love: Matt. 22:37-40; 10:37-39; Luke 14:27; Psa 73:24-25; Rom 12:1-2, 9-21; 2 Cor 5:14-15; **Suffering:** 1 Pet 2:21-23; Heb. 2:10; James 1:2-4; Rom 8:37.

How Christ shares in and transforms our sufferings: Eph. 2:15-16; Acts 9:4-5; 2 Cor 1:5; Rom. 8:17; 1 Pet 4:13; 5:1; Col. 1:24; Matt 25:34-40.

3. Foundations (Reality, WT, TT): History of Natural Law (16).

- a. Law/politics/society: Natural Law and rights and breaking the Dasein.
- b. Pre-Socratics: seeking the universal fabric of nature.
- c. Aristotle: permanence and change in “fabric” of nature; virtue ethics.
- d. Stoics: right reason on nature and God—law and nature’s god.
- e. The Bible: (ML, Wisdom literature, New Testament)

4. Bible doctrine: The glory of God (20)—the glory of the Incarnation, ὁ λόγος σὰρξ ἐγένετο’ (Jn 1:14).

1. Peering into the wonderful mystery of the Incarnation and seeing its glory, John 1:1-18.
 - a. The glory of God in Christ in the Synoptics vs. the Gospel of John.
 - b. It is the Word who became flesh, the very same Word who was eternally with the Father and who is equally God.
 - c. It is this Word who “became flesh.”
 - d. In the Greek, there are two words for body or flesh, *soma* and *sarx*.
 - e. John proclaims that the Word did not just become *soma*—that is, assume a physical body—but actually in becoming man assumed all of our human infirmity and feebleness—*sarx*.
 - f. It is in the manner than that the Word tabernacled among us, as one truly and genuinely like ourselves.
 - g. The splendor of the Incarnation, the glory that we behold as of the only Son from the Father, is from within the frailty and infirmity of this humanity.
 - h. This is the most marvelous of all divine mysteries.

2. More than any other passage, John 1:14 (the Word became flesh) has influenced the historical development of Christology for 2,000 years.

3. The eternal Son of God, who is equal to the Father, entered time and history and came to exist as man without ceasing to be truly God. He who is wholly transcendent as God is the same one who is wholly immanent as man, and He is wholly immanent as man without losing His wholly transcendent otherness as God. And it is the Jesus, the eternal Son of God existing as man, who died to free us from sin and death and who rose that we might have everlasting life. The incarnation is the greatest mystery and source of blessing of the universe.

4. The three absolute essentials of the Incarnation:
 - a. It is *truly God the Son* who is man—emphasizing His full deity.
 - b. It is *truly man* that the Son of God is—emphasizing His full and complete humanity.
 - c. The Son of God *truly is* man—emphasizing the union.

5. Historical overview of Christology on “the Word **BECAME** flesh/sarx.”
- a. Ignatius (d. 170) defended the Incarnation against the Docetism.
 - b. Justin Martyr the apologist (d. 165) defended the transcendence of the Logos.
 - c. Rejection of dynamic Monarchianism (Adoptionism)
 - d. Rejection of modalistic Monarchianism.
 - e. Tertullian (160-220) defended Incarnation against the “caterpillar view.”
 - f. Origen (185-254) was the first to teach the eternal begetting of the Son.
 - g. Arian (d. 336) heresy: If the Word became flesh, then it could not have been God.
 - h. The Council of Nicaea (325): Affirmation of eternal begetting; homoousios.
 - i. Athanasius: The “Word became man; it did not merely come into a man.”
 - j. Apollinarian heresy: The Word took the place of the human soul to be united to flesh.
 - k. Cappadocian Fathers: Condemned Apollinarianism as a form of Docetism.
 - l. Nestorian heresy: Jesus was 2 persons with 2 distinct natures.
 - m. Cyril (375-444) develops how the Son of God became man.
 - n. Council of Chalcedon (451): Official creed of Christianity’s doctrine of hypostatic union.
 - o. Anselm of Canterbury explains the need for Incarnation in *Cur Deus Homo*.
 - p. Thomistic Christology: *Actus Purus/Esse*, and *esse personale* in the Incarnation.
 - q. Kenotic Christology (Martin Luther): God empties Self of divine omniscience.
 - r. Enlightenment heresy: division between the historical Jesus and the Christ of faith.
 - s. Process Christology heresy: no longer ask the question of how God can become man.
 - t. Contemporary Catholic Christology: heresies of God being affected by history.
 - u. Contemporary Protestant Christology: heresies of personalism, nominalism, passibilism, mutability, temporality, rejection of classical theism.

6. The Son of God, as man, simultaneously performed four actions on the Cross.

- a. He assumed our condemnation, Rom 8:3; 2 Cor. 5:21; Gal 4:4; Mat. 27:46; Heb. 2:8-9.
- b. He offered Himself as an atoning sacrifice to the Father on our behalf, Rom 3:24-25; 5:6, 8-10, 18-20; 14:9, 15; 1 Cor 5:7; 6:20; 7:23; 8:11; 15:3; 2 Cor. 5:14-19; Gal 2:20-21; 1 Thess. 5:10; 1 Pet 1:18-19; 3:18; Mat. 20:28; John 3:16; rom 4:25; 5:10-11; 8:32; Gal. 1:4; 2:20; Eph 5:2, 25; Titus 2:14; Col 1:14, 19-20; Acts 20:28; Rev. 1:5; 5:9; Heb 10:5-10.
- c. He put to death our sinful humanity, Rom 6:6; Col. 2:11; 2 Tim 2:11; 2 Cor 5:14.
- d. He pleased God the Father in offering Himself up, Jn 15:13; Eph 5:2; 1 Jn 3:16; Jn 3:35; 5:20; 8:29; 10:17.

7. The gospel of Christ is glorious in every way precisely because God is impassible, immutable, simple, and loving. The Cross is a demonstration of God the Father's love, not anger, Jn 3:16; Rom 5:10; 8:32; 1 Jn 4:10; Eph 2:4.
8. John 1:14 And the Word became flesh and tabernacle among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.
 - a. Christ's glory revealed in the 6 signs that point to the coming new creation (water to wine, healing sick, healing lame, feeding 5,000, giving sight to the blind, and raising the dead)
 - b. Christ's glory revealed on the Cross, John 3:14-16; 12:23-24, 32;
 - c. Christ's glory revealed in the incarnation as God's new tabernacle, John 1:14.